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promises to free the political States of the world from the evils of the former system of international confusion, which has been exposed in all its destructiveness by the World War and the conclusions of peace. The congress does not reject on principle the Paris statutes for a league, despite the material defects certainly contained therein. The congress expects that the way in which the incompleting regulations will be worked out, if the League of Nations is only filled with the spirit of international relations based upon justice and honor, will be able to make up for many of the defects of the statutes.

"The congress emphasizes, however, the necessity of transforming and amplifying the statutes themselves into an effective weapon of the idea of international justice, even against the peace treaties, which are by no means reconcilable with this idea. The congress demands the extension of the Paris League of Nations by means of a world arbitration treaty, by means of a permanent international court of justice, by means of a non-partisan supreme council of mediation, and by means of a ban upon compulsory military service, to be applied to all nations. The League of Nations dare not, in any form, promote organized killing. The congress confidently hopes that the prerequisites for the entry of Germany into the League of Nations will be of such a nature that the invitation to enter can be accepted under consideration of both the international and national points of view."

FRANCE, THROUGH ITS SUPERIOR COUNCIL of National Defense, had decided against the rather numerous and in some respects politically powerful group of citizens and political leaders who wanted a shortened period of obligatory service in the army of tomorrow. The latter wanted it to be no longer than 18 months. The Council decides that it must be two years, though conceding that if the situation in Europe improves within 18 months, then men now being called to the colors shall have six months' leave of absence. This decision of the Council involves a heavy drain on the treasury at a time when the republic is staggering to get on its feet economically. But the Millerand Ministry and the forces now in control of France are getting more and more at odds with Great Britain over the reparation settlement, and they are preparing for action toward Germany that will be military as well as economic, and this without the aid or endorsement of the Allies; in which case, as they naturally argue, they will need an army maximum in its proportions.

SINKING OF THE GERMAN FLEET at Scapa Flow, whether by governmental orders or as an act of spite by naval officers, has proved a costly incident. The British government, together with the other parties to the Peace Treaty, have insisted that Germany must be penalized for the conduct of some of her subjects. On October 28 the reparation commission made public the following decision:

"In execution of the protocol of January 10, 1920, regarding compensation due from Germany for the sinking of the German fleet at Scapa Flow, the council of ambassadors decided that Germany be required to deliver forthwith 192,000 tons of port material, and to deliver supplementary tonnage within thirty months, the amount and kind to be determined by the reparations commission.

"The commission, after an investigation into Germany's ability to carry out deliveries without interfering with her economic development, has fixed the supplementary tonnage at 83,000 tons, to include floating docks and floating cranes, dredges, tugs, and barges."

AUSTRIA'S PLIGHT AT THE PRESENT TIME, whether it be described by the Chancellor of State, in his warning to Europe, or by Mr. E. A. Filene, of the International Chamber of Commerce, or by Rev. Arthur Judson Brown, of the Presbyterian Board of Foreign Missions, who has given more careful study to the state of the churches in Germany and in Austria than any other American, is pictured as terrible, whether judged physically or morally. In rural regions the wants of the people's bodies are met to some degree, but in Vienna, the "doomed capital," neither food for the body, illumination for the mind, nor an anchorage for the soul is to be found. Dr. Brown says:

"It is nothing less than amazing that the Peace Conference in Paris should have created conditions in Austria which it should have foreseen to be utterly impossible. There is absolutely no hope for Austria unless other governments or the League of Nations alter the political and economic conditions under which the people now rest, or permit them to unite with Germany.

"The latter is what the Austrians want to do, for practically all of them are Germans and speak the German language. The Allied governments, however, are not yet ready to see Germany strengthened by the addition of six millions of people and the territory that they hold, as it has strategic value. It is interesting also to note that Germany herself does not want Austria at present, for the simple reason that the addition of Austria's population and territory would bring with them Austria's debts and other obligations, and thus increase Germany's indemnities and reparations without adding corresponding financial strength. Moreover, the Socialistic Party in Germany and the large Protestant element look askance upon the proposal, because the six million Austrians are nearly all Roman Catholics, and union would therefore bring such an access of power to the Roman Catholics in Germany, who practically constitute a distinct political party, that they could probably obtain control of the government.

"Accordingly, unhappy Austria, circumscribed by the Peace Treaty and not wanted by Germany, appears condemned beyond reprieve. If the Allied governments feel that they must adhere to their present policy, they should at least face the obligations which that policy entails. Austria is now a cancer near the heart of Europe. Even six millions of people can constitute a menace when they are in such a hopeless position as the Austrians now are. They must be fed and clothed, or they will inevitably become desperate and lawless. Either horn of the dilemma is bad for the rest of the world."

BOOK REVIEWS

THE AUTOBIOGRAPHY OF ANDREW CARNEGIE. Houghton Mifflin Company, New York. Pp. 372, bibliography and index. \$5.00.

Emerson said that America spelled opportunity. The Sage of Concord would have enjoyed reading a book as convincing as this one is in defense of his thesis. Whether the America

of tomorrow is to prove equally friendly to emigrants from Europe as she was to this Scot and his fellow-nationals in Pennsylvania remains to be seen. Many prophets doubt it.

But that is neither here nor there. The fact is that Andrew Carnegie seized his chance, and "his works do follow him." He had to his credit acquisition of a vast fortune, and later a disposition of it in accordance with a theory of trusteeship of wealth that never previously had been given such practical form on so large a scale. He began life in a humble social station, and he lived to consort with emperors, kings, presidents, statesmen, educators of eminence, and authors of renown. Why and how he wrought this change of social status, what his guiding principles of conduct were while he wrought, and the reasons for his likes and dislikes of men and measures he has set forth in this casually written autobiography. Fortunately, a discreet editor, Professor van Dyke (John, not Henry) has left the document substantially as it was written. The hand of the redactor has been light. You get the man as he was or as he thought he was. Shrewdness and naïveté mingle like woof and warp.

The social historian of the last decades of the nineteenth century, when he comes to deal with the United States, will inevitably discuss the rise to power and fame of a group of industrial captains the like of whom history never knew before. They will find that most of these men dispersed their accretions of wealth for social uses in establishing foundations—esthetic, educational, and eleemosynary—the immortality of which as functioning organizations is assured. As these historians enter on their tasks of appraisal of these men, they will value highly just such a "human document" as Mr. Carnegie left. Unfortunately, too few of his contemporaries have been similarly self-revealing. Probably he would not have painted his own portrait had he not been a Scot with a love of books, with an interest in literature, and with friendships that cultivated the disposition of self-analysis and self-registration. A man who was the host and friend of Herbert Spencer, Matthew Arnold, and John Morley could more easily become an author himself than if he incessantly talked steel-making with his subordinates or with his rivals in that field.

Of course, to all persons or organizations throughout the world dedicated to promotion of "peace" Andrew Carnegie is most significant because of his identification with that cause. The Palace at The Hague, the Carnegie Endowment for International Peace, and other, but equally admirable, institutional proofs of his loyalty to this humanistic movement will carry his name down the ages. In his last years he had to undergo disillusionment that had its tragic results. The events of July and August, 1914, as his wife says in the preface to the autobiography, "broke his heart."

AMERICA'S AIMS AND ASPIRATIONS. By Patrick Gallagher. The Century Co., N. Y. City. Pp. 499.

The author of this interesting, clever, and at the same time informing book represented the *New York Herald* at the Peace Conference in Paris. Previously he had served the same journal and other news collecting and distributing agencies in Asia. During the war he was in Washington at intervals. These opportunities for getting at information about the affairs of the world he has utilized to his own and his readers' advantage.

He is a believer in "Asia for the Asiatics." He assumes that the spiritual heart of her peoples is sound, and hence he is not one who thinks that either Europe or America has any right to suppose that its type of civilization must supersede the Oriental. With the general tenor of the course of American diplomacy toward China he has no fault to find, but he does think that a sharp corner was turned at the Paris Conference, and he proceeds to register his reasons for thinking so.

That much of the positiveness of the book is based on inference only, and that some of its "good stories" about the by-play and by-products of the Peace Conference are gossip, pure and simple, we doubt not. The Celt in the author inclines him to imaginative flights on occasion. This trend, however, does not mar the fact that he has a way of getting

under the skin of a situation and exposing it for what it is; and when he comes to judgment on contemporary statesmen, he is, in the main, unusually fair and prone to concede good intentions, even if he has to deny possession of sound sense.

The chief value of the book is in its intimate disclosure of the relations of China and Japan during the past decade and of the "inside" of the maneuvering at Paris over the Shantung settlement and the vote of the Supreme Council against Japan's claim to a declaration of racial equality. The author's belief is that not until Asia is rid of her fear of the "White Peril" can Europe or America expect her to settle down. The Asiatics want to know whether Asia is to be denied or granted the right of Asiatic self-development; whether she is to meet the fate of Africa under Europe's heavy heel. The Paris Conference failed to remove that fear; and the United States, which had created an admirable precedent by its handling of the Philippines, failed to show the Conference its rightful course; and this mainly through ignorance, since we did presume to sit in judgment, but without "full knowledge of the facts." "We were very sincere, very determined, very vituperative, and sublimely foolish. We made much ado about things of relatively small importance and gave no heed to the one thing of major importance," says the critic.

Not the least interesting, though fragmentary, sections of this book are those indicating the degree to which the author apparently has been influenced by the pacifist teachings of Mo-ti and the effect that they have had on the Chinese people. Fully aware of the relative impotence, judged by military standards, of the Chinese nation and of the effect this has on its present state of inferiority to Japan and the outer world, it is quite clear, on the other hand, that Mr. Gallagher, at the bottom of his heart, profoundly respects the nation that has followed its great ethical teacher far more consistently than so-called Christian nations have followed Jesus.

MENSCHKEITSEERTE UND VÖLKERBUND—HUMAN VALUE OF THE LEAGUE OF NATIONS. Five prize essays. Pp. 277. Friedrich Andreas Perthes, Inc., Gotha, Germany.

An organization known as the Grand Lodge is conducting a series of prize-essay competitions. The fourth of this series occurred in the summer of 1918, the last year of the war. The five essays which were awarded prizes are printed in this volume. The topic set for the contestants was "Which values in the world admit of a common administration of all the nations, and is this common administration apt to carry out the purposes of charity, justice, and tolerance?" As set forth in the preface, most significant events took place during the time between the writing of the five essays and their publication. There was the revolution in central Europe and the Peace of Versailles; and yet there is a freshness about the essays which makes them well worth reading. Back in 1915 there appeared in the preface of the publication of the first series of prize essays, addressed to the topic, "Charity, justice, and tolerance as pillars of human society," these words: "Lastly, this war is a receipt, written in blood for an era of European civilization. Salvation from its distress can only be found when the soul and the conscience of the individual, as well as of the nation, can revive and when the value and the dignity of human society are again placed in their rightful position and are not thrown into the mouth of the Moloch of material, selfish, and superficial interests." Surely such words in those warful days were brave words.

In this new volume of essays, written by five men working independently, essays carefully selected by the committee of experts, we have a picture of a genuine group of peace-minded Germans. The essays differ from each other, but they seem to agree in their criticism of any imperialistic League of Nations. Their *Weltanschauung* (theory of life) is substantially an outspoken socialism, which they conceive to be the solution of the international problem. The item of interest for Americans here is that there were groups in Germany during the war daring to raise their voices again and again in behalf of an international unity.